

FRUITION OF LIFE



An Anandashram Publication

FRUITION OF LIFE



‘ME’ TO ‘WE’

**The Vision And Mission Of
ANANDASHRAM**

First Edition: 2015

Second Edition: 2015

Third Edition: 2016

Published by: Anandashram

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Printed by: Bhandari Arts 'N' Printers

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Beloved Papa Swami Ramdas

If you are a sincere aspirant for immortality and wish to be blessed with absolute peace and bliss, then be a votary of Love. This Love is not circumscribed by any limitations, bounded by any rules or regulations. It is as vast as space, embracing all beings alike. Its nature is universal.



Pujya Mataji Krishnabai



Consider the world itself as your home. That is the secret of Universal Love and Service. You must feel for others as you would feel for your own people.

Pujya Swami Satchidanandaji

Without loving man, we cannot love God.



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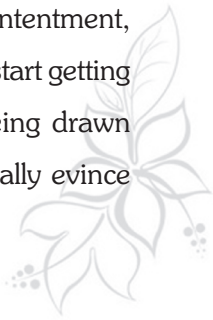
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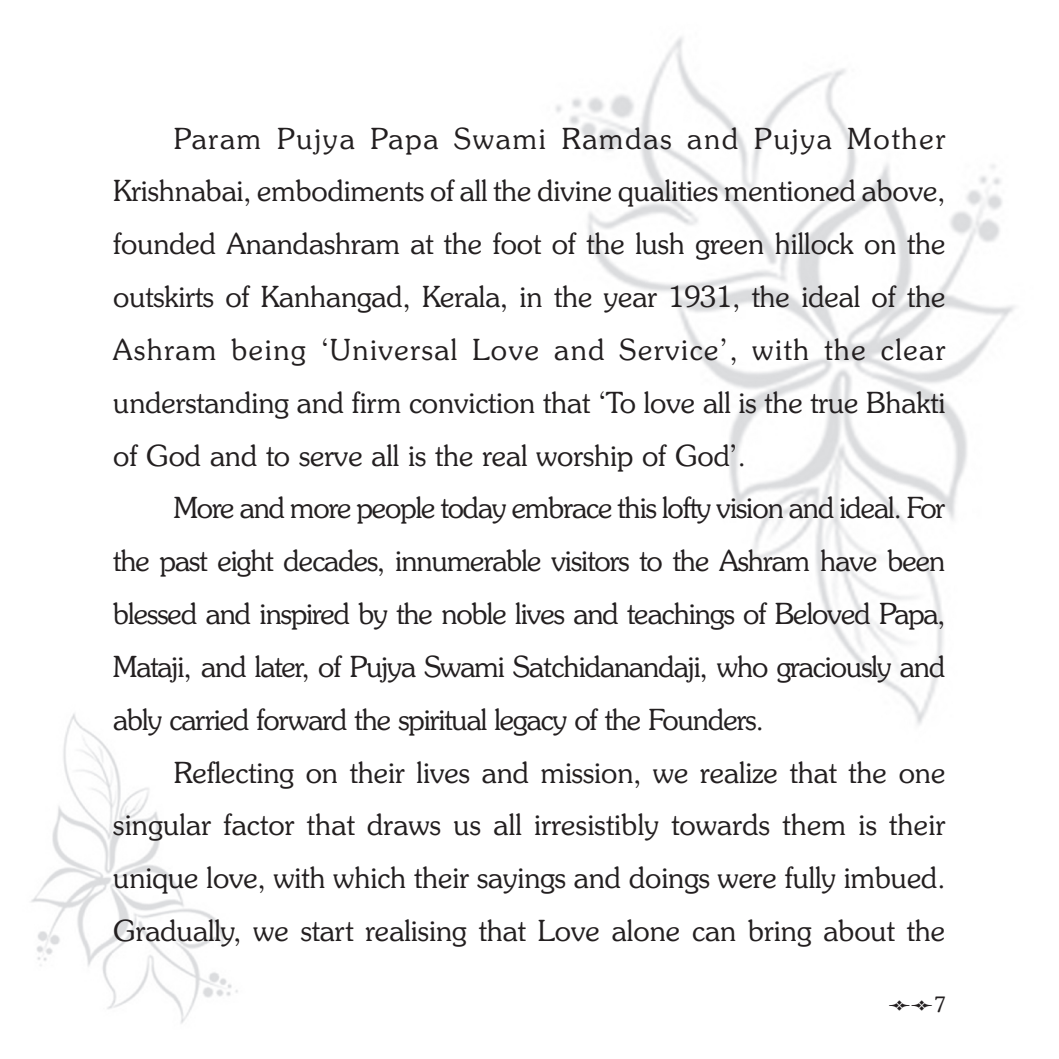
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Preface

Life is like a journey. It is a movement from a sense of inadequacy and incompleteness to that of fullness and completion, which is in fact the fruition of life. This is the motivating factor behind all our thoughts, emotions and actions, at all stages of life, beginning from childhood, adolescence, adulthood, to middle age and old age. Accordingly, the goals are also set and efforts are made to achieve them. Every time we reach a set goal, we find that a sense of incompleteness still lingers, and hence we feel the need to reorient and reset the goal itself. Thus the saga continues. However, at some point of time, when we happen to meet or hear about Saints who are ever blissful, overflowing with loving kindness and contentment, exuding the aroma of unconditional love on **all** alike, we start getting an inkling of the real fruition of life, thus irresistibly being drawn towards those Saints in whose life and mission we naturally evince keen interest.

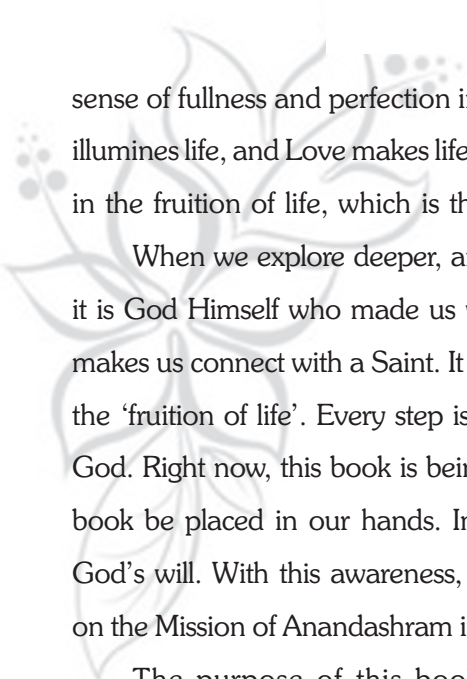




Param Pujya Papa Swami Ramdas and Pujya Mother Krishnabai, embodiments of all the divine qualities mentioned above, founded Anandashram at the foot of the lush green hillock on the outskirts of Kanhangad, Kerala, in the year 1931, the ideal of the Ashram being ‘Universal Love and Service’, with the clear understanding and firm conviction that ‘To love all is the true Bhakti of God and to serve all is the real worship of God’.

More and more people today embrace this lofty vision and ideal. For the past eight decades, innumerable visitors to the Ashram have been blessed and inspired by the noble lives and teachings of Beloved Papa, Mataji, and later, of Pujya Swami Satchidanandaji, who graciously and ably carried forward the spiritual legacy of the Founders.

Reflecting on their lives and mission, we realize that the one singular factor that draws us all irresistibly towards them is their unique love, with which their sayings and doings were fully imbued. Gradually, we start realising that Love alone can bring about the



sense of fullness and perfection in life. Love beautifies, ennobles and illumines life, and Love makes life gentle and sweet, finally culminating in the fruition of life, which is the realisation that LOVE is GOD.

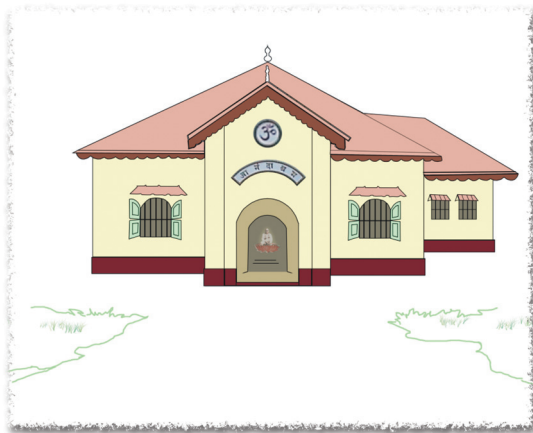
When we explore deeper, another realisation dawns in us – that it is God Himself who made us what we were earlier. It is God who makes us connect with a Saint. It is God who makes us move towards the ‘fruition of life’. Every step is prompted, guided and actuated by God. Right now, this book is being read because God chose that this book be placed in our hands. Indeed, nothing can happen without God’s will. With this awareness, let us go through this small booklet on the Mission of Anandashram in the form of questions and answers.

The purpose of this book is to help the readers gain an understanding of the vision, ideal, mission and activities of Anandashram. May He, in His unbounded grace, lead us towards the ‘fruition of life’, which is the mission of Anandashram and the goal of every one of us.

ANANDASHRAM



Ideal of Anandashram



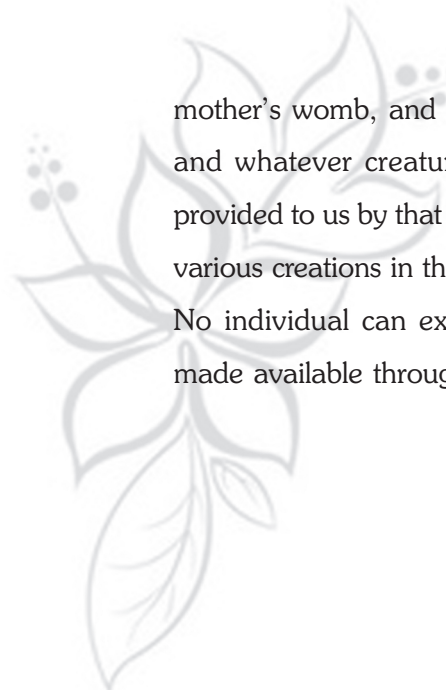
1.Q: What is the vision of Anandashram?

A: Param Puja Papa Swami Ramdas, the founder of Anandashram, in his inaugural speech at the opening of the Ashram on 15 May 1931 made it clear that “The ideal, which the Ashram holds before it, is ***Universal Love and Service based upon a vision of divinity in all beings and creatures of the world.*** Here every man, woman or child, to whatever denomination, creed or caste the person may belong, shall have free access. ***This is a place where every effort will be made to cultivate the spirit of mutual love and service, so that what is realised within its walls may prove as an example for the right conduct of human life in the outside world.***”

2.Q. What is meant by 'the vision of divinity'?

A: By the word 'divinity' what is meant is the 'Common Thread' binding all creation. This can be realized only by experiencing the core of our existence. At the moment everyone feels separate from the rest of creation. By undergoing a series of disciplines by which our body-mind-senses complex is entirely directed towards this aspect, it will become clear to us that behind this complex there is an underlying Power in every creation which is the core of our existence, normally termed as God, whose attributes are Love, Peace, Awareness, Bliss, etc. When we discover this 'Common Thread', we cannot but love and serve all, because Love means absence of otherness.

This 'Common Thread' also expresses itself in the outer world as inter-connectedness and interdependence. None of us bring anything when we came into this world from our



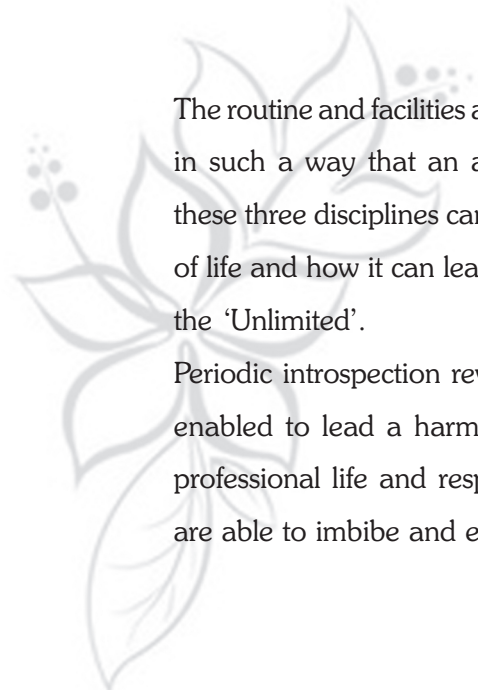
mother's womb, and whatever is needed for our existence and whatever creature comforts we want, have all been provided to us by that Power whom we call God through His various creations in the form of Mother Nature and society. No individual can exist without His support and succour made available through other co-creations.



3.Q: What methodology is prescribed for realizing the ‘Common Thread’?

A: Repetition of the Name of God (**Nama**), meditation on the attributes of God (**Dhyana**) and surrender of all our actions to the Lord (**Seva**), form the way.

- ♦ **‘Nama’** stands for chanting His Name with total faith and devotion for constant remembrance of Him. We must firmly believe that the sound of God’s name will clear off all impurities of the mind.
- ♦ **‘Dhyana’** aims at experiencing His Living Presence within us by deep contemplation on His Divine attributes through inner absorption.
- ♦ **‘Seva’** seeks to recognise His Presence as LOVE in the entire manifestation (Creation) through caring, sharing and dedicated service.



The routine and facilities at Anandashram have been designed in such a way that an aspirant gets some idea as to how these three disciplines can become a part of the common run of life and how it can lead to expansion from the 'limited' to the 'Unlimited'.

Periodic introspection reveals the fact that gradually we are enabled to lead a harmonious family life, a conscientious professional life and responsive social life to the extent we are able to imbibe and emulate these disciplines in our life.



4.Q: *What concept of God should we have when we start the spiritual journey?*

A: Though God is indescribable and beyond all forms of concept and expression, as spiritual aspirants, we should, at the very start, have some concept approximating His attributes:

- ◆ The Creative Force,
- ◆ The Sustaining Power,
- ◆ The Immutable Ground on which appears the constant flux of change,
- ◆ The Overall Intelligence that upholds the universe by way of physical and spiritual law,
- ◆ Truth,
- ◆ Love,
- ◆ Beauty,
- ◆ The Ever-Present, All-Pervading Essence or Spirit,
- ◆ That which binds everything in the universe together.

He is all these and beyond...

5.Q: *Does the Ram Nam chanted in Ashram refer to Dasaratha Ram?*

A: On this question, our Master has made it very clear: “My Ram is the great Truth, Impersonal, dwelling in the hearts of all beings and creatures in the universe. He is the all-pervading, immanent and all-transcendent Reality. He has assumed the forms of all beings and things, and He is Dasaratha’s son also. He is the all-inclusive and all-transcendent Supreme Godhead.”

He also adds, “In taking Ram Nam you think you are taking the name of the deity living in some far-off heaven. But you are really repeating the name of your own immortal Self, that is, Atma Ram. You do not know that you are Ram. So, you must ceaselessly remember Him until you are awakened to the consciousness that you are Ram yourself.”

6.Q: Kindly tell us a little more about the Trinity of Anandashram?

A: Beloved Papa, Pujya Mataji and Pujya Swamiji are the Trinity of Anandashram.

Swami Ramdas, also known as Beloved Papa, was born in 1884. His quest for God culminated in 1924, after 2 years of intense Sadhana. He attained Maha Samadhi in 1963.

Mother Krishnabai, also known as Pujya Mataji, was born in 1903. She got in touch with Beloved Papa and became his foremost disciple. Together, they set up Anandashram in 1931. After Beloved Papa's Maha Samadhi in 1963, she took charge of Anandashram. She attained Maha Samadhi in 1989.

Swami Sachidananda, also known as Pujya Swamiji, came to the Ashram in 1949. After years of service to his Masters, he took charge of the Ashram in 1989. He attained Maha Samadhi in 2008.



Besides being epitomes of Universal Love and Service:

- ♦ Beloved Papa was an embodiment of bliss
- ♦ Puja Mataji was Love Absolute in human form
- ♦ Puja Swamiji was a personification of self-effacement.

Even after they dropped their mortal coil, their vibrant presence is felt everywhere in the Ashram and in the minds of devotees. This is evident considering the ever-increasing number of visitors drawn from different parts of the world.



Nama –
Chanting of God's Name



7.Q: *How does chanting help us as a spiritual discipline?*

A: Among the various spiritual disciplines, chanting of God's name with love and devotion is relatively easy inasmuch as there are no restrictions whatsoever as to the time and place for chanting.

However, chanting is not the mere uttering of His name. A constant and persevering effort has to be made to dwell on His attributes – such as Absolute LOVE – while chanting, to ensure that it does not become mechanical. One must be able to know clearly that the purpose of chanting is to remember Him constantly. And remembrance must develop into an intoxication with God. The intoxication in turn must develop into God-consciousness, so much so that one is aware of the divine presence at all times.

8.Q: *Can we chant any name of God? Why is Ram Nam chanted here?*

A: Any name of God we hold dear can be chanted. What is important is to know that the Name represents God, who is within us.

However, in Anandashram, right from its inception, our Masters chose Ram Nam – OM SRI RAM JAI RAM JAI JAI RAM – as the mainstay. It was through Ram Nam that they had scaled the heights.

Moreover, in an organisation, for the sake of uniformity, one Name has to be chosen. If devotees chant different names, there will be total confusion.

9.Q: What is the meaning of ‘Om Sri Ram Jai Ram Jai Jai Ram’?

A: “God who is at once Truth, Love and Power, Impersonal and Personal! Victory to Thee; victory, victory to Thee!”

(Om = Impersonal Truth – the Nameless and Formless,
Sri = Divine Power - the one appearing as names and forms,
Ram = God who is Truth, Love and Power, both personal and impersonal, also the supreme, transcendent One beyond both,

Jai Ram = Victory to God,

Jai Jai Ram=Victory, victory to God.)

10.Q: What is the process of inner refinement that is to take place when chanting is taken up?

A: When regular and proper chanting is undertaken, gradually the infinite power inherent in the Name

- ♦ helps arrest the wandering of the mind,
- ♦ turns the mind inward,
- ♦ leads to detachment,
- ♦ enables expansion from 'me' to 'we',
- ♦ then leads to the Source, and
- ♦ finally, causes the act of chanting itself to be effaced.

It is true that initially the wandering nature of the mind may prevent concentration on the chanting. But with faith and perseverance, in course of time, repetition of the Name will result in concentration, and gradually the restlessness and the impurities of the mind will disappear.

11.Q: How does chanting help gain concentration?

A: Concentration is the preparation to still the mind. Stilling the mind means transcending all forms of separation and getting stabilised in LOVE Absolute. Generally there are four methods of concentration:

- ♦ The first way is chanting of the Name aloud. When the sound attracts the mind through the ears, the mind is absorbed in it, so much so that the dissimilar thought currents fade away.
- ♦ The second way is to bear in your bosom the form of your chosen deity or Guru who has awakened you, and repeat the Mantra. By this the mind ceases to wander.
- ♦ The third method is to identify every object on which your mind dwells with God. Through this we try to go to the sources of these objects. By reflection we find that everything has sprung forth from that Source alone.

- ♦ The fourth method is to be the witness of the mind. By watching the mind, we detach ourselves from the mind and become a witness of the mind. As we begin to watch the mind, it will gradually cease to be. The Witness or Awareness alone remains.



12.Q: Is Nama-chanting instrumental in connecting us with the rest of creation?

A: The mind that listens to the chanting is at once arrested, leading the aspirant to the Source of all sources, known variously as Love, Stillness, Awareness, Truth, Bliss or Peace within. This experience gradually enables the aspirant to feel the presence of this Source in the rest of creation. Then it is realized that this Great Reality provides all that is needed for every individual through other creations, thus paving the way for the individual to get connected with each other just as the various organs of the body functioning in unison with each other are.



13.Q: *Does congregational chanting play an important role in one's personal sadhana?*

A: Yes, congregational chanting does really help devotees initially in getting attuned to the Name. In such a congregation there may be some persons who are advanced on the spiritual path, emanating Divine vibrations and sanctifying the atmosphere, as a result of which it is easy for an aspirant to still the mind. Therefore, for self-purification, it is always advisable that we commune with the devotees of God who, constantly imbued with Divine thoughts, have attained some measure of peace and tranquillity through union with Him. In such company we derive great help, and our spiritual progress is accelerated.

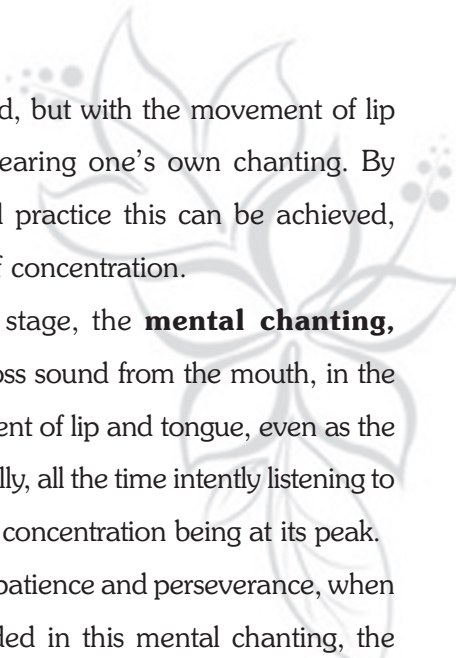
14.Q: Is chanting a goal in itself? Are there any advanced phases in chanting, evolving from vocal?

A: Yes, chanting is a goal in itself provided it is taken up exclusively with total faith and devotion, along with purity in our actions, which means absence of ‘me’ and ‘mine’ in all our thoughts, words and deeds.

Chanting can be done in any way according to the taste, temperament, aptitude and inclination of the aspirant.

However, a three-way process in chanting, viz. **vocal, silent and mental** by which the **final stage of stilling the mind** can be reached is also recommended:

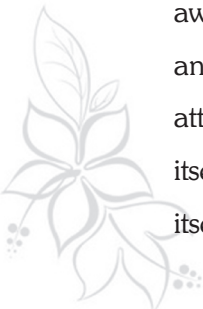
- ♦ One way is to first close our eyes, **chant vocally**, and try to hear our own chanting. This will slowly arrest the wandering mind.
- ♦ When sufficient progress has been achieved by the vocal chanting, **silent chanting** can be resorted to without



the emanation of sound, but with the movement of lip and tongue, oneself hearing one's own chanting. By regular and committed practice this can be achieved, thus raising the level of concentration.

- ♦ Then comes the final stage, the **mental chanting**, without the external gross sound from the mouth, in the absence of any movement of lip and tongue, even as the chanting goes on mentally, all the time intently listening to it internally, the level of concentration being at its peak.

After continuous effort, with patience and perseverance, when one gets thoroughly grounded in this mental chanting, the awareness of the Substratum of all thoughts gets heightened and the chanting process would be witnessed. When the attention thus gets focussed on the chanting and the Witness itself, the chanting leads to the **final stage** of stillness, effacing itself in the process.



*Dhyana –
Inward Journey*



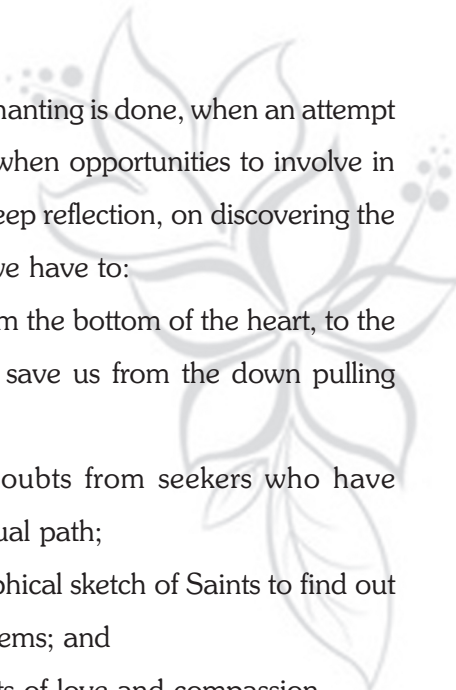
15.Q: Is there any particular mode of meditation being suggested by the Masters?

A: In the spiritual journey, going inward is a must.

- ♦ When we sit silently, we have to be conscious, in the first place, that the God we seek is in our own heart.
- ♦ Then mentally repeat His Name. Make the mind repeat the Name until all its waves cease, and it becomes perfectly still.
- ♦ If it does not easily become still, we have to continue the repetition of the Name mentally with an attitude of self-surrender.
- ♦ We try to develop a witness-consciousness. This is a state of awareness of the immortal and radiant Truth within us.
- ♦ In fact, this awareness itself is God-realization.

16.Q: *How can we orient our mind towards the inward journey?*

A: Anandashram, according to Pujya Mataji, is a place to learn Universal Love and Service. By self-analysis, we will be able to know whether we have imbibed the rudiments of Universal Love and Service or, instead, have treated our visits as casual. Normally, we tend to pay attention to the procedures and external aspects of the routine programmes at the Ashram and the personal aspect of the Founder saints rather than on the ideal which led him/her to become a saint. Although one may feel fleeting joy while being associated with the external paraphernalia, including the adoration of the physical form of the saints, experience has taught us that these have not helped us to progress on the spiritual path. Introspection and direct examination is essential for spiritual aspirants like us. Such an exercise will reveal to us what is



happening within us when chanting is done, when an attempt is made to go inward, and when opportunities to involve in service open up. Thus by deep reflection, on discovering the inadequacies of the mind, we have to:

- ♦ Intensify our prayer from the bottom of the heart, to the Lord seated within, to save us from the down pulling tendencies;
- ♦ Seek clarity on our doubts from seekers who have advanced on the spiritual path;
- ♦ Go through the biographical sketch of Saints to find out how they tackled problems; and
- ♦ Involve ourselves in acts of love and compassion.

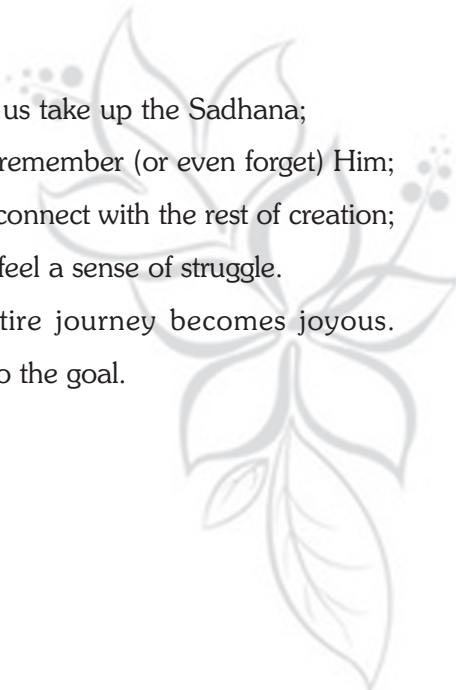


17.Q: Why are many aspirants seen struggling in their spiritual quest in spite of their best efforts?

A: It is true that many aspirants struggle for years without feeling that they have progressed in their spiritual quest. Taking up Sadhana or treading on the path of spirituality is for us to destroy, free and release ourselves from our sense of doership or individuality. As long as we feel the sense of doership while doing the Sadhana, there cannot be any progress. For instance, if one feels that one has ‘progressed’ or ‘evolved’, the sense of pride creeps in. On the contrary, if one feels that one has ‘not progressed’, one feels guilty or dejected. In both cases, the sense of doership, ‘I’ is predominant.

The appropriate attitude is to know, right from the start, that:

- ♦ It is by His grace that we think about a spiritual life;
- ♦ It is He who is prompting us, guiding us, leading us;
- ♦ It is He who is making us think, feel, speak or act;

- 
- ♦ It is He who is making us take up the Sadhana;
 - ♦ It is He who makes us remember (or even forget) Him;
 - ♦ It is He who makes us connect with the rest of creation;
 - ♦ It is He who makes us feel a sense of struggle.

With this attitude, the entire journey becomes joyous.
Eventually, He will take us to the goal.



Seva – Universal Service



18.Q: How is ‘Vishwa Seva’ (Universal Service) different from social service projects?

A: Yes, when we use the term ‘social service’, we feel we are helping others. The sense of doership owns such activities. From the spiritual point of view, this attitude will retard our progress on the spiritual path.

Vishwa Seva (Universal Service) starts off with the understanding that God creates the field of service, He prompts us to serve, He provides the resources to serve, and He Himself is the beneficiary. Everything is happening as a part of His play, His will, His work. Indeed no one is really helping the other. With this backdrop, there is no sense of doership. Service is rendered in a natural way. In the process of doing so, expansion happens from ‘me’ to ‘we’ and eventually moves on from ‘we’ to ‘Him’. He Himself carries us through the process, taking us by His hand, step by step.

Spiritual Quest



19.Q: What is spirituality?

A: Matter and Spirit are two different things. Our body (matter) is material, and the Spirit dwelling in the body is Spiritual. That which relates to the Spirit, the Soul or God, is spirituality. This contemplation will slowly make us aware that we are not merely bodies, but something apart from it. Spiritual discipline, when taken up rightly, will gradually make us realise that it is that Spirit or God that is making us think, feel, talk, or act. Progressively, we will realise our oneness with that Spirit or God.



20.Q: Are spiritual life and mundane life two distinct compartments as they often appear to be?

A: Initially, mundane life and spiritual life may appear to be distinct just as we have a separate room for Puja or worship distinct from other rooms in our homes. The purpose of going to the Puja room is to acknowledge the truth that there is a higher Power that regulates everything in our life. Worship of this Power, backed by spiritual disciplines and with the right concept, will gradually enable us to understand that He is the Master and we are the servants, and that anything and everything (objects, emotions, thoughts and situations) that He makes us handle are to be dedicated as offerings to Him. When we reach that stage we may not need a separate Puja room, as we conduct our affairs everywhere as worshipful offerings.

Similarly, when we start feeling through constant

remembrance of Him that everything is actuated by Him alone, we will not see any difference between mundane duties and spiritual practices, because gradually we are bound to consider all our activities are going on as prompted by Him alone.



21.Q: *Is it really possible to apply spirituality in daily life?*

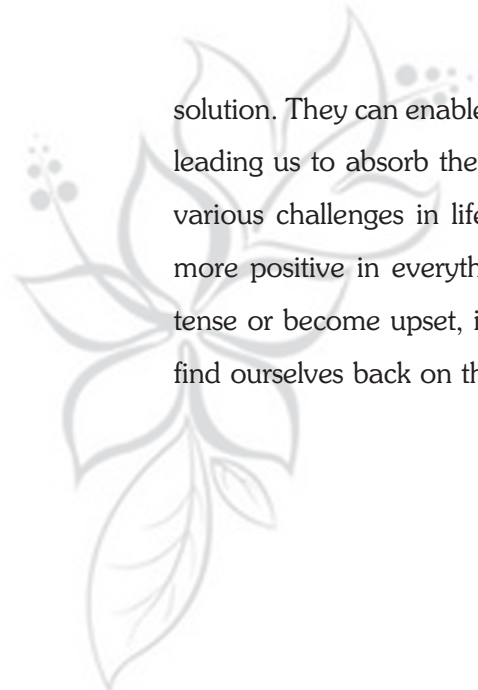
A: It is the normal feeling that spiritual dimension can be brought in only by those who have a ‘spiritual’ mind-set and that it is not possible for everyone. This is not so!

As we keep moving on the spiritual path we come to intellectually accept the fact that He is within us and that whether we know or recognise or deny or belittle or ignore, or not, He is always with us and that without Him, the sense of individuality itself has no existence at all. This attitude will gradually enable us to realize that whatever we think, talk or do is nothing but spiritual. When this happens, in all fields of action we will start feeling joy because there will be co-ordination between the outer work and the inner aspiration, and no difference between the mundane and the spiritual will be felt.

22.Q: *How do spiritual disciplines help people in distress regain their composure?*

A: In many cases it is found that for those who visit/contact the Ashram seeking blessings to get over many of their worldly problems, get relief because of their faith in the Masters as well as in the chanting of the holy and all-powerful Ram Nam. Of course they feel satisfied with the solution they get for their problem at hand. They may not think about an everlasting solution for all problems.

Life is always full of ups and downs. As somebody put it rightly, just as every lock has a key; every problem has a solution. The way to solve the problem is to search and find the key. Intense, heart-felt prayer helps us in finding the solution. Our spiritual practices will gradually provide us with the needed cushioning in the form of accepting the reality that every problem has relevance in our life and also has a



solution. They can enable us to accept every situation calmly, leading us to absorb the shocks we get in meeting with the various challenges in life while also helping us to become more positive in everything. And so even if we get a little tense or become upset, in the shortest possible time we will find ourselves back on the rails.

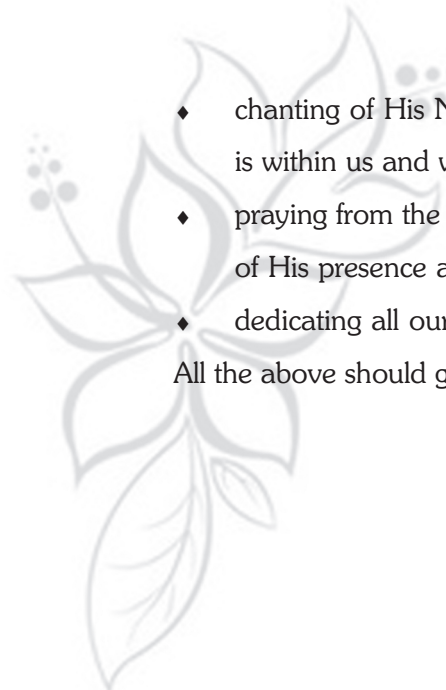


23.Q: Are Jnana, Bhakti and Karma (knowledge, devotion, action) different paths?

A: Actually these three are not separate. All of them are integral in every successful endeavour.

Suppose we want to prepare a cup of tea. First we should know the ingredients required, the process of preparation, and also what tools we need for the task. Apart from this knowledge, we should have the necessary interest or dedication required for the task. Then, we also need to actually get busy with the act of preparing the tea. When these three are perfectly aligned, the tea prepared will be of high quality, giving joy to whomsoever it is offered and also the person who prepared it.

Similarly, in our spiritual path also we have to combine knowledge, devotion and action. That is why in Anandashram the triune path of Nama, Dhyana and Seva is suggested:

- 
- ♦ chanting of His Name in order to remember Him who is within us and who is the very Self,
 - ♦ praying from the bottom of the heart to make us aware of His presence at all times, and
 - ♦ dedicating all our actions to Him.
- All the above should go hand in hand.



24.Q: In the Ashram, we see pictures of many saints and Masters. What do they convey?

A: Although Anandashram has its own spiritual practices and routine, it also recognises that all paths advocated by different saints lead to the same goal.

As stated by Swami Rama Tirtha, “It is wrong to prevent the aspirants from receiving Truth from any source by placing walls around them. You’ve the right to look at the sky through any door or window; in fact, you’ve the right to leave the house and enjoy the whole heaven in the open air.”

So, all Masters are revered at Anandashram.

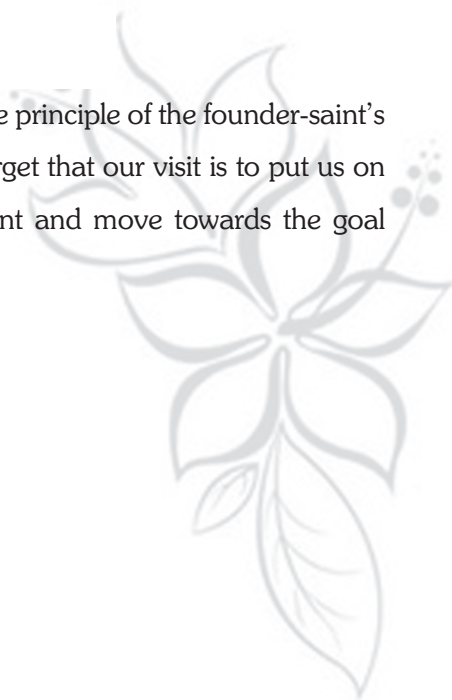


25. Q: *Why is our mind calm and serene while in the Ashram and not so once we leave?*

A: Devotees get an urge to visit the Ashram for some solace, relief with regard to pressing problems or for the joy they had tasted during their earlier visits. So, naturally while they stay in the Ashram, their mind is somewhat free from their fixed notions, likes and dislikes, rights and wrongs, etc. But during their stay, they might hardly remember that the purpose of their visit is to erase from their mind the above conditionings – with the result that no change happens in their approach to men and matters. Hence, when they leave, the conditioned mind which they carried to the Ashram bounces back as before.

Many a time, what happens is that while in the Ashram, we limit our involvement to enjoying the sentimental/emotional aspects and the physical comforts only, and do not make any

serious effort to know the core principle of the founder-saint's vision. Unfortunately, we forget that our visit is to put us on a process of self-improvement and move towards the goal set by the Master.



Ashram and the World



26.Q: Why does Anandashram keep a low profile?

A: The Ashram stands on the bedrock of the truth that it is God who arranges all things in the Ashram in His own way. So nothing is initiated by the Ashram as such. Hence, the Ashram does not have to engage in any form of self-promotion.



27.Q. Why don't we find here any images or symbols of traditional worship, including rituals?

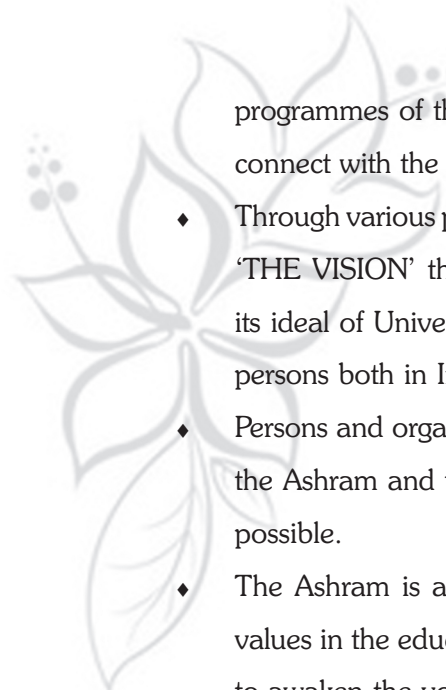
A: Symbols no doubt help the beginner to dwell on God-remembrance. But there is a risk involved in hanging on to such external props throughout, in the sense that it may condition our mind to limit the All-pervading Reality to that limited form. We aim at a vision that should have the flexibility for expansion and universalization. Hence in Anandashram no image worship, rituals and the like are encouraged. To idealize the universal aspect we are asked to always feel that the whole Universe is our Ashram and that we are in Anandashram to realize this truth.

28.Q: How does *this* Ashram relate to the rest of the world?

A: The Ashram is not confined to promoting a contemplative life only. In a subtle way, it encourages devotees to be involved in any form of Seva through which they feel a sense of fulfilment, both inside and outside the Ashram.

The Ashram connects itself with the society at large through some of the following programmes:

- ♦ The Ashram encourages devotees to join the 15,500 Crore Nama Yagna for world peace started by Pujya Mataji. Devotees are requested to chant any Name of God every day with a resolve to do a fixed target for the welfare of all creation because everyone and everything is interconnected and interdependent.
- ♦ The Prayer for World Peace and Universal Prayer recited daily at the Bhajan Hall, are also some of the



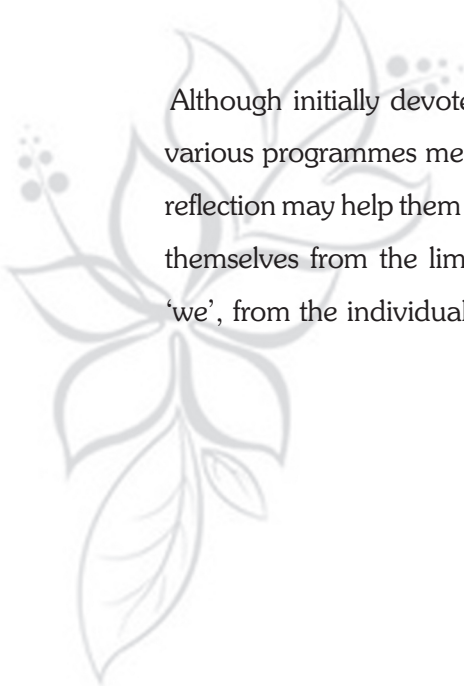
programmes of the Ashram which enables devotees to connect with the rest of the world.

- ◆ Through various publications and the monthly magazine ‘THE VISION’ the Ashram disseminates the theme of its ideal of Universal Love and Service to innumerable persons both in India and abroad.
- ◆ Persons and organisations in need of support approach the Ashram and their needs are met with to the extent possible.
- ◆ The Ashram is also endeavouring to promote human values in the educational system in a humble way so as to awaken the younger generation to ‘quality care and concern for others’.

29.Q: What is the daily routine of Anandashram?

A: Daily programmes in the Ashram are broadly as below:

- ♦ Chanting of Ram Nam starts at 6 am and goes on till 6 pm every day in the Samadhi Mandirs, where men and women join alternately every half an hour.
- ♦ The 'Mouna Mandir' is for the inward journey.
- ♦ Seva activities connected with the running of the Ashram as well as reaching out to others go on silently.
- ♦ In the main shrine, the Bhajan Hall, assorted programmes help the participants to dwell on God-remembrance. These go on from 5.00 am till 9.30 pm, with a short break in the afternoon.
- ♦ Satsang session from 3.30 pm to 4.30 pm covers reading of inspiring articles of Mahatmas and interaction with the participants.



Although initially devotees may not be able to connect the various programmes mentioned above with the ideal, a little reflection may help them discover that these are for expanding themselves from the limited to the Unlimited, from 'me' to 'we', from the individual to the universal.



30.Q: *What does the Ashram do for the growing generation which needs guidance on the meaning and purpose of life?*

A: By motivating teachers to integrate human values with academics in the form of live examples drawn from daily life, the Ashram is trying to reach out to the growing generation who are the hope of the future. Human values connect one properly with the rest of creation resulting in inspiring them to move from the 'me' to the 'we'.

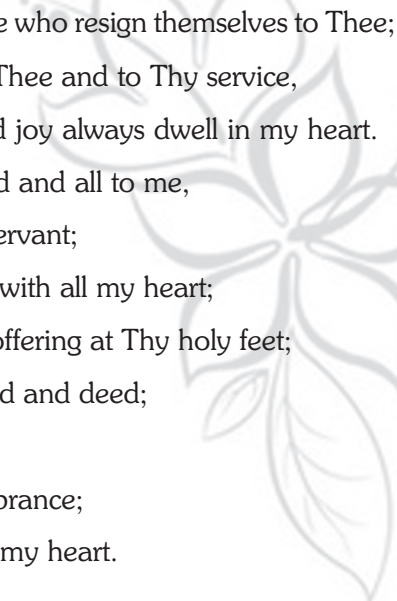




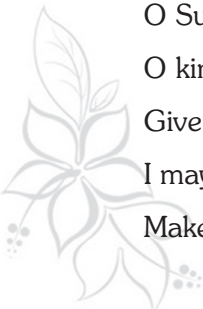
Universal Prayer

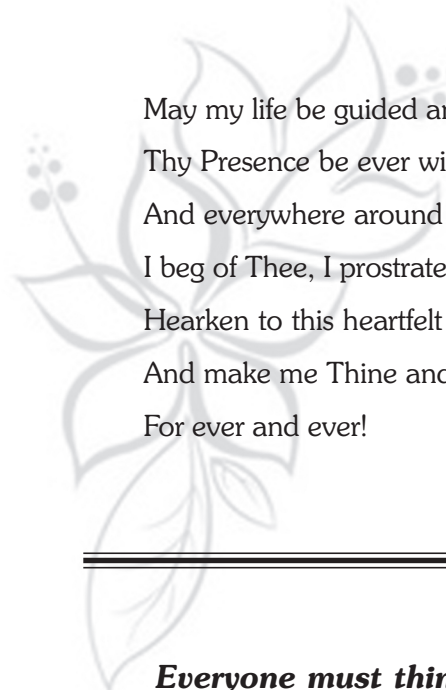
O Lord of the universe,
O Creator, Protector and Destroyer of the worlds,
I come in all humility to Thy holy feet,
And surrender myself entirely to Thee.
Deign to bless me ever with Thy remembrance.
O merciful divine Master,
Give me strength, purity and peace.
Thou art absolute power, omniscient and omnipresent,
Thou art seated in the hearts of all,
Thou art all purity, all goodness and all love,
Thou art a veritable ocean of peace and bliss,
Thou art the lover of Thy devotees,
Refuge of the helpless,





Redeemer and Saviour of those who resign themselves to Thee;
Make me dedicate my life, to Thee and to Thy service,
By Thy Grace, may peace and joy always dwell in my heart.
Thou art mother, master, friend and all to me,
Accept me as Thy child and servant;
Grant me power to love Thee with all my heart;
Let whatever I do be a fitting offering at Thy holy feet;
Make me pure in thought, word and deed;
I lay my mind at Thy feet,
Fill it always with Thy remembrance;
Let Thy glorious light illumine my heart.
O Sustainer of the worlds,
O kind and compassionate Lord, God of gods,
Give me the divine vision, so that
I may behold Thee in all, as all;
Make me ever feel Thy constant fellowship;






May my life be guided and controlled by Thee!
Thy Presence be ever with me, in me,
And everywhere around me.
I beg of Thee, I prostrate before Thee,
Hearken to this heartfelt prayer of mine.
And make me Thine and Thine only
For ever and ever!

- Swami Ramdas

***Everyone must think in terms of the universe
and do everything in terms of the universe.***

- Swami Ramdas





*God is LOVE
and that Love
is the deity of your heart.*

*Reveal it.
Manifest it.*

*Stillness
of the
mind
reveals
the glory
of
God
in us.*

Dhyana

*Divine
Name
can bring
love where
there is
hate,
order where
there is
chaos,
and
happiness
where there
is misery.*

Nama

*Service
is the
very
perfume
of a
true life
of
love
and
sacrifice.*

Seva